

(Continued on Page 4.)

BLUE GRASS BLADE

Founded 1884, and edited by Charles Clifton Moore up to his death, February 7, 1906.

JAMES E. HUGHES, Editor and Publisher

SUBSCRIPTION RATES.
By mail, postpaid, \$2.50 per year in advance.
Five new subscribers sent with one remittance at \$1.00 per year each.
Trial subscription, 15 cents per month.
All foreign subscriptions, postpaid, \$5.00 per year.

MAKE ALL money orders, drafts, checks, etc. payable to JAMES E. HUGHES, Lexington, Ky., as this will facilitate collection.

ADVERTISING RATES.

ALL ADVERTISEMENTS of whatever character accepted will be published at the rate of \$1.00 per inch per month, unless by special contract, when other and better rates will be quoted upon application. The publishers have the right to reject any and all advertisements offered.

GENERAL BUSINESS RULES.

ALL SUBSCRIPTIONS to the Blade will be discontinued at the expiration of the term for which the subscription has been paid up in advance. The address slip on the paper will show subscribers the date of expiration of subscription. Back numbers, or numbers omitted, will be sent, if asked for, upon receipt of the subscription price. **SHOULD ANY SUBSCRIBER** change his or her address, advise this office, giving old and new, so the Blade will be sent to the new address, as desired.

THE OFFICE of publication of the Blade is at 126-127 North Lexington Street, Lexington, Kentucky, to which all Freethinkers will be given a hearty welcome.

THE BLADE is entered at the Postoffice at Lexington, Kentucky, as second class mailing matter.

ADDRESS ALL COMMUNICATIONS TO THE BLUE GRASS BLADE P. O. Box 393, Lexington, Ky.

Get right.

Try to keep busy.

Send in that subscriber.

Don't you think the Blade deserves it?

Christian nations love each other though standing armies.

Yet we are told it is a religion of love instead of murder.

The Blade will furnish your friends excellent reading for the winter months.

Everywhere the widow is battling with want and she is referred to Bibles and missionary soup for relief.

Christ, according to what is written of him, never built a church or asked for a donation of full pay.

The country is full of divorce courts, penitentiaries and poor-houses and theological readings are sent abroad to carry these misfortunes to others.

Be sure to dodge him who is quite sure that he has the only way to the heavenly hereafter and insists that unless you travel with him you are apt to fall into the fire.

It may be that the monarch of the majestic universe marches around after every little mortal with note book in hand, but we have serious doubts about it.

The deplorable condition of the American laborer is due to the faulty industrial system and it cannot be remedied by placing fiddlings on the free list or by increasing the tariff on both picks.

When the Blade can have a new newspaper put into its vocabulary it is going to tack the idiots who built a hell or fire for the souls of unbaptized babes.

Tennessee Baptists have just gone through the ceremony of feet washing. Why we made it a general all round, bath with plenty of soap and a towel.

The old priesthood, as an incentive to faith, promised the believers fat cattle and fine crops. They lost out. The new priesthood made their specialty on the hereafter and it has proved the safer enterprise.

The Bible is but the history, ineffectively given, of a barbarous people, a mere compendium of their poetry, their passions and their religious customs which cannot concern us now or hereafter.

Lead a successful revolt and you are a big patriot whose memory should be preserved on tablets of gold. Fail, and you are a miserable rebel who should have been hanged.

Freethought denotes intelligence. It is the recognized corrective of education and a protest against that iron bound orthodoxy which has stood like a ravenous wolf in the path of progress.

Was it not the Lord's chosen people who got out of Egypt between two suns with a considerable portion of the portable property of other people concealed about their push carts?

Ever since the days of Balaam the preachers have done considerable trading in souls for cash.

The industry has been patiently built up from very humble beginnings to a magnificent business.

Give orthodox Christianity sufficient rope and if it have sense enough left to tie a knot it will surely commit suicide. American citizenship will yet smite this monstrosity and send it back to the foul shades of hell from which it sprang.

The politicians declare that another industrial depression is inevitable. These are becoming more dangerous as every day passes by, and not to existing conditions alone, but to civilization itself. This truth must readily appear to all who will carefully consider it.

Which member of the original family was most likely to see snakes? Adam should have been given the Kooler cure and then carefully examined before he had a chance to lay all the burden upon his spouse.

Human development, like the earth, the sun and the stars, like all things extant, travels ever in a circle. Savagery and ignorance, barbarism and intellectual decay, then once more back to savagery and the circle is complete.

Freethought wants to see more men who are not constant reminders of a monkey ancestry, men who are not fops in their youth, fools in their prime and egotists in their old age. It wants to see a race of many men to whom life is not a lascivious farce, whose god is not gold, who do not worship at the shrine of the Pandemonium Venus or devote their lives to the service of Mammon. It wants to see when who scorn the pusillanimity of the policy player, men of lionlike courage, men of iron mould, men strong of hand and heart, who defiantly throw down the gauntlet to desert and Caesar-like, dare tell grey beards the truth though it cost them a crown.

It is true that as a system of philosophy Freethought is destructive. But destruction is oftentimes necessary. The seas must be cleared of pirates before commerce can flourish. Men cannot build social or political platforms on a pie-cake. The Freethinker is not under an obligation to find a heavenly grace for every false god he destroys. He is not called upon to furnish a saint for every sinner he holds up to scorn. It is not compulsory that he supply a new truth for every religious falsehood felled to earth. The Freethinker can afford to play a mental John the Baptist to a greater to come after who shall build for him.

The orthodox Christian who pretends to find happiness in reflecting upon the fanciful joys of an imaginary heaven, is worse fooled than the harmless, imbecile who believes himself rich by mentally counting over the golden board of others. He is on no higher mental plane than the fool who smokes in a powder house, or the woman who believes her neighbors always speak well of her behind her back, or the banker who accepts a man's unsecured note because he is a church member and powerful in prayer, or the servant girl who lights the fire with kerosene, then goes to join the angels. The Christian believer is in about the same mental attitude as all of these, and then some.

ON WITH THE DANCE.

Choose your partners for the next waltz. Hands all round. Change corners. And all this in place of the prayer meeting, Bible class and sewing circle.

Could the shade of Sam Jones appear in the "progressive" churches of Chicago it would turn green with either envy or rage.

After all the denunciation heaped upon the torpid church art by professional bible-bangers and soul-savers, the pious crew have at last resolved to introduce the giddy waltz and the two-step into the church meetings, with full band and orchestra, as a means of enticing the young folks to church and getting the admission fee.

Dancing in church has been commended by a coterie of the Chicago preachers and one of them has actually put it into practice.

What? Dancing in church? Yes. This is the plain idea of the godly folk today.

The Blade has given as its authority for such a proceeding, an article published by the daily press. We do not complain of the innovation because we believe we can see therein the entering wedge of freedom into superstitions log.

Heretofore all forms of dancing have been viciously attacked by the dominies. This war was made upon the stately minuet, the waltz, the Irish jig, the mince contortions of the Egyptian dancing girl, to the nervous "jerks" of a Methodist camp meeting. Dancing was argued to be a formation in holy writ that proud lawbreaker ever played the David act before the ark. The priestly objection to the dance, as urged by the parsons, that it had a tendency to cause a fracture of the seventh commandment. It was held that if a young man took hold of a young lady's hand, laid his finger tip upon her health corset and gently guided her through the mazes of the dreamy waltz, the poor girl was forever lost in

a chaos of lust, and the man, after the fashion of Huriel, was "squat like a toad" distilling poison into the ear of a confiding maid.

The truth is there is no more sensuality in the dance than in many other things. Some girls may be able to trace their downfall to dancing, but there are other girls who can attribute similar disaster to singing in fashionable church choirs and others to the hypnotic influence of some preacher. There are two kinds of insane. One kind makes for soldiers. The other for sybarites. That which tends to make man less a servant of mars makes him more slave of Venus. No savage nation has ever noted for licentiousness—that comes as one of the curses of Christian civilization. The bewitching beauty of a summer night's high moon, and the sensuous perfume of dew bespangled flowers were lost upon the savage; but they sink into the superstitious mind like the unending kiss of Cleopatra and burn within the blood like celestine—internal fire. In such moods, when the whole being is ablaze with passion, man climbs the rugged steeps of Parnassus. Not every man can drive Apollo's steeds and safely guide the chariot of the sun.

The same strange power that lifts man to the highest heaven may dash him into the deepest hell. The love that should illumine the world may become as lawless as that of a Grecian god, and Prometheus fire perverted is a destructive brand.

If the dance drives some to lawless love it must also lead matrimony. But love and passion are as distinct as the daylight and the dark. When the wine of Samos sparkles in the crystal cup, or the must flows "round the white feet of laughing girls" we forget the moulting bones that nurtured the purple clusters. But compost and bones are there. And right well does the gardener know that but for them the great white light of the moon and the red glory of the sun would beat and break in vain, that the rose would not enrich the vagrant air, nor the vine pour its emperied title into the veins of men.

Too long have the preachers clung to, and taught, the notion, that whatever pleases the people, originated in perdition. As the whole is great, then a part, so it is wiser. If the persons feel that they cannot play at progressive euchre without becoming a tin horn gambler; that they cannot visit a ball room without contracting an uncontrollable desire to see what Parkhurst saw and feel what Parkhurst felt, they had better spread their pin-fetters and fly from temptation instead of facing it as an overcoming it. Doubtless the devil sometimes lurks in the ball room, but he never seeking him there let us be sure that he has not followed Faust and ensconced himself in a snug corner of the church. Don't make grand stand plays from the pulpit. Notoriety may be necessary to an actor as a mode of advertising but preachers ought to get along without it. Teach the religion of good living, which is also right living; of beauty, of joy and love.

The Chicago divines are to be congratulated for their superb moral courage. The sexes must be brought together under circumstances mutually agreeable ere Hymen's torch be light at glowing eyes and fanned to flame with the soft sighs of desiring souls.

The pulpit failed in this and so on with the dance.

ARGUMENT IN CARTOONS.

The October issue of Tomorrow Magazine opened up a series of Freethought cartoons as a method of making a Freethought argument by way of pointed illustration. There can be little doubt that the famous cartoons of the late lamented Watson Heston aided the Freethought movement in its palmy days.

Firmer impressions can be made upon the mind through the medium of a well pointed picture, than by columns of reading matter. One pungent paragraph contains more solid argument than a page of the average writing. The first of the series here referred to is an illustration of "Dogmatic Education" showing "constitutionality in the form of a female Tyro, Christianity, with pin feather wings on the shoulders of an apparent humbug, and Force Rule illustrated by the idiosyncrasy of pomp, all striving for possession of the "Child of Freedom" that the infant may be trained in their particular line of thought.

Here is a forcible argument, indeed, and were Freethinkers awake to the crisis that confront us along the path of education, its terrible import would be immediately understood.

Tomorrow announces a continuation of the Cartoon series. The wording is as follows:—

Help! Murder! Help!

Must we still stand by while Church, State and Subocracy unite to destroy the minds of bright natural children?

Must we keep silent while the same influences that have debauched our race in the past continue their deadly work?

Are we so debased that we restrain our protest against the "Child of Freedom" drinking from such a fountain in order that we may fatten on the patronage of the respectable (?) elements?

The child knows better—he rebels because he is true and natural—Heed his cry—Let schools of Instruction be established where the hand, the mind and character may be trained into harmony and equipoise.

We are pleased to note that the success achieved by Tomorrow has necessitated its removal to more commodious quarters. Tomorrow has purchased the fully equipped printing plant of the New Voice Publishing Co. at 139 East 56th Street, Chicago, and it is now happily installed in its new home.

EVOLUTION OF THOUGHT.

There is important reason why the people do not all church in these days is because they have grown it.

Pertinent people ever give the slightest consideration to questions of theology or Bible. Whither may appear, here and there, an apparent ring for some new heart to heart sort of religion, the demand has gone out that it must be before it will prove acceptable and as the (Christian) religion is impure, immoral and incapable, people are rapidly drawing away from it. The Bible was only recently challenged to have a taken of the American people on the question their belief in God, but we are of the opinion at were it possible for such a vote to be taken the side issues, that is the usual issues (thorough or acceptance) a belief in God, it would prove that a majority of the people do not believe in the Bible. The Bible is a literally inspired, useful and the traditional portions of the Bible is but a cruel and defective attempt to express religious feeling and thought, and that the evolution of thought is leading men and women away from the Bible first, the church secondly and finally, from the old idea.

These days it is not that blind, unreasoning faith that acts as the monitor of mind and conscience. The "substance" of things hoped for is incapable of furnishing the "evidence" of things unseen and the intelligence of the age, represented by a highest ideals of Freethought simply strive for that is best and determining upon what will be heaviest forth as the aim of life and strive to attain it. The majority of mankind is willing to put an abiding trust in their fellowmen. They will learn to trust in them, but they no longer profess a love for and a trust in God as the Omega of human existence. Preachers, who become the unsuccessful, are the least spiritual, so-called, men to succeed they must be orators of an exceptional quality and manifest the personal characteristics of a life which kindle a life. Without this quality they will fail as many have failed before them. The elements of religious liberty have perished the darkest corners of the church, the congregations have been influenced by it, and the weaker intellect can never rule the greater again. Church organizations are but the parasitic growths of bygone ages, and the parasitic Church organizations are the least spiritual, so-called, men to succeed they must be orators of an exceptional quality and manifest the personal characteristics of a life which kindle a life. Without this quality they will fail as many have failed before them. The elements of religious liberty have perished the darkest corners of the church, the congregations have been influenced by it, and the weaker intellect can never rule the greater again. Church organizations are but the parasitic growths of bygone ages, and the parasitic Church organizations are the least spiritual, so-called, men to succeed they must be orators of an exceptional quality and manifest the personal characteristics of a life which kindle a life. Without this quality they will fail as many have failed before them. The elements of religious liberty have perished the darkest corners of the church, the congregations have been influenced by it, and the weaker intellect can never rule the greater again. Church organizations are but the parasitic growths of bygone ages, and the parasitic Church organizations are the least spiritual, so-called, men to succeed they must be orators of an exceptional quality and manifest the personal characteristics of a life which kindle a life. Without this quality they will fail as many have failed before them. The elements of religious liberty have perished the darkest corners of the church, the congregations have been influenced by it, and the weaker intellect can never rule the greater again. Church organizations are but the parasitic growths of bygone ages, and the parasitic Church organizations are the least spiritual, so-called, men to succeed they must be orators of an exceptional quality and manifest the personal characteristics of a life which kindle a life. Without this quality they will fail as many have failed before them. The elements of religious liberty have perished the darkest corners of the church, the congregations have been influenced by it, and the weaker intellect can never rule the greater again. Church organizations are but the parasitic growths of bygone ages, and the parasitic Church organizations are the least spiritual, so-called, men to succeed they must be orators of an exceptional quality and manifest the personal characteristics of a life which kindle a life. Without this quality they will fail as many have failed before them. The elements of religious liberty have perished the darkest corners of the church, the congregations have been influenced by it, and the weaker intellect can never rule the greater again. Church organizations are but the parasitic growths of bygone ages, and the parasitic Church organizations are the least spiritual, so-called, men to succeed they must be orators of an exceptional quality and manifest the personal characteristics of a life which kindle a life. Without this quality they will fail as many have failed before them. The elements of religious liberty have perished the darkest corners of the church, the congregations have been influenced by it, and the weaker intellect can never rule the greater again. Church organizations are but the parasitic growths of bygone ages, and the parasitic Church organizations are the least spiritual, so-called, men to succeed they must be orators of an exceptional quality and manifest the personal characteristics of a life which kindle a life. Without this quality they will fail as many have failed before them. The elements of religious liberty have perished the darkest corners of the church, the congregations have been influenced by it, and the weaker intellect can never rule the greater again. Church organizations are but the parasitic growths of bygone ages, and the parasitic Church organizations are the least spiritual, so-called, men to succeed they must be orators of an exceptional quality and manifest the personal characteristics of a life which kindle a life. Without this quality they will fail as many have failed before them. The elements of religious liberty have perished the darkest corners of the church, the congregations have been influenced by it, and the weaker intellect can never rule the greater again. Church organizations are but the parasitic growths of bygone ages, and the parasitic Church organizations are the least spiritual, so-called, men to succeed they must be orators of an exceptional quality and manifest the personal characteristics of a life which kindle a life. Without this quality they will fail as many have failed before them. The elements of religious liberty have perished the darkest corners of the church, the congregations have been influenced by it, and the weaker intellect can never rule the greater again. Church organizations are but the parasitic growths of bygone ages, and the parasitic Church organizations are the least spiritual, so-called, men to succeed they must be orators of an exceptional quality and manifest the personal characteristics of a life which kindle a life. Without this quality they will fail as many have failed before them. The elements of religious liberty have perished the darkest corners of the church, the congregations have been influenced by it, and the weaker intellect can never rule the greater again. Church organizations are but the parasitic growths of bygone ages, and the parasitic Church organizations are the least spiritual, so-called, men to succeed they must be orators of an exceptional quality and manifest the personal characteristics of a life which kindle a life. Without this quality they will fail as many have failed before them. The elements of religious liberty have perished the darkest corners of the church, the congregations have been influenced by it, and the weaker intellect can never rule the greater again. Church organizations are but the parasitic growths of bygone ages, and the parasitic Church organizations are the least spiritual, so-called, men to succeed they must be orators of an exceptional quality and manifest the personal characteristics of a life which kindle a life. Without this quality they will fail as many have failed before them. The elements of religious liberty have perished the darkest corners of the church, the congregations have been influenced by it, and the weaker intellect can never rule the greater again. Church organizations are but the parasitic growths of bygone ages, and the parasitic Church organizations are the least spiritual, so-called, men to succeed they must be orators of an exceptional quality and manifest the personal characteristics of a life which kindle a life. Without this quality they will fail as many have failed before them. The elements of religious liberty have perished the darkest corners of the church, the congregations have been influenced by it, and the weaker intellect can never rule the greater again. Church organizations are but the parasitic growths of bygone ages, and the parasitic Church organizations are the least spiritual, so-called, men to succeed they must be orators of an exceptional quality and manifest the personal characteristics of a life which kindle a life. Without this quality they will fail as many have failed before them. The elements of religious liberty have perished the darkest corners of the church, the congregations have been influenced by it, and the weaker intellect can never rule the greater again. Church organizations are but the parasitic growths of bygone ages, and the parasitic Church organizations are the least spiritual, so-called, men to succeed they must be orators of an exceptional quality and manifest the personal characteristics of a life which kindle a life. Without this quality they will fail as many have failed before them. The elements of religious liberty have perished the darkest corners of the church, the congregations have been influenced by it, and the weaker intellect can never rule the greater again. Church organizations are but the parasitic growths of bygone ages, and the parasitic Church organizations are the least spiritual, so-called, men to succeed they must be orators of an exceptional quality and manifest the personal characteristics of a life which kindle a life. Without this quality they will fail as many have failed before them. The elements of religious liberty have perished the darkest corners of the church, the congregations have been influenced by it, and the weaker intellect can never rule the greater again. Church organizations are but the parasitic growths of bygone ages, and the parasitic Church organizations are the least spiritual, so-called, men to succeed they must be orators of an exceptional quality and manifest the personal characteristics of a life which kindle a life. Without this quality they will fail as many have failed before them. The elements of religious liberty have perished the darkest corners of the church, the congregations have been influenced by it, and the weaker intellect can never rule the greater again. Church organizations are but the parasitic growths of bygone ages, and the parasitic Church organizations are the least spiritual, so-called, men to succeed they must be orators of an exceptional quality and manifest the personal characteristics of a life which kindle a life. Without this quality they will fail as many have failed before them. The elements of religious liberty have perished the darkest corners of the church, the congregations have been influenced by it, and the weaker intellect can never rule the greater again. Church organizations are but the parasitic growths of bygone ages, and the parasitic Church organizations are the least spiritual, so-called, men to succeed they must be orators of an exceptional quality and manifest the personal characteristics of a life which kindle a life. Without this quality they will fail as many have failed before them. The elements of religious liberty have perished the darkest corners of the church, the congregations have been influenced by it, and the weaker intellect can never rule the greater again. Church organizations are but the parasitic growths of bygone ages, and the parasitic Church organizations are the least spiritual, so-called, men to succeed they must be orators of an exceptional quality and manifest the personal characteristics of a life which kindle a life. Without this quality they will fail as many have failed before them. The elements of religious liberty have perished the darkest corners of the church, the congregations have been influenced by it, and the weaker intellect can never rule the greater again. Church organizations are but the parasitic growths of bygone ages, and the parasitic Church organizations are the least spiritual, so-called, men to succeed they must be orators of an exceptional quality and manifest the personal characteristics of a life which kindle a life. Without this quality they will fail as many have failed before them. The elements of religious liberty have perished the darkest corners of the church, the congregations have been influenced by it, and the weaker intellect can never rule the greater again. Church organizations are but the parasitic growths of bygone ages, and the parasitic Church organizations are the least spiritual, so-called, men to succeed they must be orators of an exceptional quality and manifest the personal characteristics of a life which kindle a life. Without this quality they will fail as many have failed before them. The elements of religious liberty have perished the darkest corners of the church, the congregations have been influenced by it, and the weaker intellect can never rule the greater again. Church organizations are but the parasitic growths of bygone ages, and the parasitic Church organizations are the least spiritual, so-called, men to succeed they must be orators of an exceptional quality and manifest the personal characteristics of a life which kindle a life. Without this quality they will fail as many have failed before them. The elements of religious liberty have perished the darkest corners of the church, the congregations have been influenced by it, and the weaker intellect can never rule the greater again. Church organizations are but the parasitic growths of bygone ages, and the parasitic Church organizations are the least spiritual, so-called, men to succeed they must be orators of an exceptional quality and manifest the personal characteristics of a life which kindle a life. Without this quality they will fail as many have failed before them. The elements of religious liberty have perished the darkest corners of the church, the congregations have been influenced by it, and the weaker intellect can never rule the greater again. Church organizations are but the parasitic growths of bygone ages, and the parasitic Church organizations are the least spiritual, so-called, men to succeed they must be orators of an exceptional quality and manifest the personal characteristics of a life which kindle a life. Without this quality they will fail as many have failed before them. The elements of religious liberty have perished the darkest corners of the church, the congregations have been influenced by it, and the weaker intellect can never rule the greater again. Church organizations are but the parasitic growths of bygone ages, and the parasitic Church organizations are the least spiritual, so-called, men to succeed they must be orators of an exceptional quality and manifest the personal characteristics of a life which kindle a life. Without this quality they will fail as many have failed before them. The elements of religious liberty have perished the darkest corners of the church, the congregations have been influenced by it, and the weaker intellect can never rule the greater again. Church organizations are but the parasitic growths of bygone ages, and the parasitic Church organizations are the least spiritual, so-called, men to succeed they must be orators of an exceptional quality and manifest the personal characteristics of a life which kindle a life. Without this quality they will fail as many have failed before them. The elements of religious liberty have perished the darkest corners of the church, the congregations have been influenced by it, and the weaker intellect can never rule the greater again. Church organizations are but the parasitic growths of bygone ages, and the parasitic Church organizations are the least spiritual, so-called, men to succeed they must be orators of an exceptional quality and manifest the personal characteristics of a life which kindle a life. Without this quality they will fail as many have failed before them. The elements of religious liberty have perished the darkest corners of the church, the congregations have been influenced by it, and the weaker intellect can never rule the greater again. Church organizations are but the parasitic growths of bygone ages, and the parasitic Church organizations are the least spiritual, so-called, men to succeed they must be orators of an exceptional quality and manifest the personal characteristics of a life which kindle a life. Without this quality they will fail as many have failed before them. The elements of religious liberty have perished the darkest corners of the church, the congregations have been influenced by it, and the weaker intellect can never rule the greater again. Church organizations are but the parasitic growths of bygone ages, and the parasitic Church organizations are the least spiritual, so-called, men to succeed they must be orators of an exceptional quality and manifest the personal characteristics of a life which kindle a life. Without this quality they will fail as many have failed before them. The elements of religious liberty have perished the darkest corners of the church, the congregations have been influenced by it, and the weaker intellect can never rule the greater again. Church organizations are but the parasitic growths of bygone ages, and the parasitic Church organizations are the least spiritual, so-called, men to succeed they must be orators of an exceptional quality and manifest the personal characteristics of a life which kindle a life. Without this quality they will fail as many have failed before them. The elements of religious liberty have perished the darkest corners of the church, the congregations have been influenced by it, and the weaker intellect can never rule the greater again. Church organizations are but the parasitic growths of bygone ages, and the parasitic Church organizations are the least spiritual, so-called, men to succeed they must be orators of an exceptional quality and manifest the personal characteristics of a life which kindle a life. Without this quality they will fail as many have failed before them. The elements of religious liberty have perished the darkest corners of the church, the congregations have been influenced by it, and the weaker intellect can never rule the greater again. Church organizations are but the parasitic growths of bygone ages, and the parasitic Church organizations are the least spiritual, so-called, men to succeed they must be orators of an exceptional quality and manifest the personal characteristics of a life which kindle a life. Without this quality they will fail as many have failed before them. The elements of religious liberty have perished the darkest corners of the church, the congregations have been influenced by it, and the weaker intellect can never rule the greater again. Church organizations are but the parasitic growths of bygone ages, and the parasitic Church organizations are the least spiritual, so-called, men to succeed they must be orators of an exceptional quality and manifest the personal characteristics of a life which kindle a life. Without this quality they will fail as many have failed before them. The elements of religious liberty have perished the darkest corners of the church, the congregations have been influenced by it, and the weaker intellect can never rule the greater again. Church organizations are but the parasitic growths of bygone ages, and the parasitic Church organizations are the least spiritual, so-called, men to succeed they must be orators of an exceptional quality and manifest the personal characteristics of a life which kindle a life. Without this quality they will fail as many have failed before them. The elements of religious liberty have perished the darkest corners of the church, the congregations have been influenced by it, and the weaker intellect can never rule the greater again. Church organizations are but the parasitic growths of bygone ages, and the parasitic Church organizations are the least spiritual, so-called, men to succeed they must be orators of an exceptional quality and manifest the personal characteristics of a life which kindle a life. Without this quality they will fail as many have failed before them. The elements of religious liberty have perished the darkest corners of the church, the congregations have been influenced by it, and the weaker intellect can never rule the greater again. Church organizations are but the parasitic growths of bygone ages, and the parasitic Church organizations are the least spiritual, so-called, men to succeed they must be orators of an exceptional quality and manifest the personal characteristics of a life which kindle a life. Without this quality they will fail as many have failed before them. The elements of religious liberty have perished the darkest corners of the church, the congregations have been influenced by it, and the weaker intellect can never rule the greater again. Church organizations are but the parasitic growths of bygone ages, and the parasitic Church organizations are the least spiritual, so-called, men to succeed they must be orators of an exceptional quality and manifest the personal characteristics of a life which kindle a life. Without this quality they will fail as many have failed before them. The elements of religious liberty have perished the darkest corners of the church, the congregations have been influenced by it, and the weaker intellect can never rule the greater again. Church organizations are but the parasitic growths of bygone ages, and the parasitic Church organizations are the least spiritual, so-called, men to succeed they must be orators of an exceptional quality and manifest the personal characteristics of a life which kindle a life. Without this quality they will fail as many have failed before them. The elements of religious liberty have perished the darkest corners of the church, the congregations have been influenced by it, and the weaker intellect can never rule the greater again. Church organizations are but the parasitic growths of bygone ages, and the parasitic Church organizations are the least spiritual, so-called, men to succeed they must be orators of an exceptional quality and manifest the personal characteristics of a life which kindle a life. Without this quality they will fail as many have failed before them. The elements of religious liberty have perished the darkest corners of the church, the congregations have been influenced by it, and the weaker intellect can never rule the greater again. Church organizations are but the parasitic growths of bygone ages, and the parasitic Church organizations are the least spiritual, so-called, men to succeed they must be orators of an exceptional quality and manifest the personal characteristics of a life which kindle a life. Without this quality they will fail as many have failed before them. The elements of religious liberty have perished the darkest corners of the church, the congregations have been influenced by it, and the weaker intellect can never rule the greater again. Church organizations are but the parasitic growths of bygone ages, and the parasitic Church organizations are the least spiritual, so-called, men to succeed they must be orators of an exceptional quality and manifest the personal characteristics of a life which kindle a life. Without this quality they will fail as many have failed before them. The elements of religious liberty have perished the darkest corners of the church, the congregations have been influenced by it, and the weaker intellect can never rule the greater again. Church organizations are but the parasitic growths of bygone ages, and the parasitic Church organizations are the least spiritual, so-called, men to succeed they must be orators of an exceptional quality and manifest the personal characteristics of a life which kindle a life. Without this quality they will fail as many have failed before them. The elements of religious liberty have perished the darkest corners of the church, the congregations have been influenced by it, and the weaker intellect can never rule the greater again. Church organizations are but the parasitic growths of bygone ages, and the parasitic Church organizations are the least spiritual, so-called, men to succeed they must be orators of an exceptional quality and manifest the personal characteristics of a life which kindle a life. Without this quality they will fail as many have failed before them. The elements of religious liberty have perished the darkest corners of the church, the congregations have been influenced by it, and the weaker intellect can never rule the greater again. Church organizations are but the parasitic growths of bygone ages, and the parasitic Church organizations are the least spiritual, so-called, men to succeed they must be orators of an exceptional quality and manifest the personal characteristics of a life which kindle a life. Without this quality they will fail as many have failed before them. The elements of religious liberty have perished the darkest corners of the church, the congregations have been influenced by it, and the weaker intellect can never rule the greater again. Church organizations are but the parasitic growths of bygone ages, and the parasitic Church organizations are the least spiritual, so-called, men to succeed they must be orators of an exceptional quality and manifest the personal characteristics of a life which kindle a life. Without this quality they will fail as many have failed before them. The elements of religious liberty have perished the darkest corners of the church, the congregations have been influenced by it, and the weaker intellect can never rule the greater again. Church organizations are but the parasitic growths of bygone ages, and the parasitic Church organizations are the least spiritual, so-called, men to succeed they must be orators of an exceptional quality and manifest the personal characteristics of a life which kindle a life. Without this quality they will fail as many have failed before them. The elements of religious liberty have perished the darkest corners of the church, the congregations have been influenced by it, and the weaker intellect can never rule the greater again. Church organizations are but the parasitic growths of bygone ages, and the parasitic Church organizations are the least spiritual, so-called, men to succeed they must be orators of an exceptional quality and manifest the personal characteristics of a life which kindle a life. Without this quality they will fail as many have failed before them. The elements of religious liberty have perished the darkest corners of the church, the congregations have been influenced by it, and the weaker intellect can never rule the greater again. Church organizations are but the parasitic growths of bygone ages, and the parasitic Church organizations are the least spiritual, so-called, men to succeed they must be orators of an exceptional quality and manifest the personal characteristics of a life which kindle a life. Without this quality they will fail as many have failed before them. The elements of religious liberty have perished the darkest corners of the church, the congregations have been influenced by it, and the weaker intellect can never rule the greater again. Church organizations are but the parasitic growths of bygone ages, and the parasitic Church organizations are the least spiritual, so-called, men to succeed they must be orators of an exceptional quality and manifest the personal characteristics of a life which kindle a life. Without this quality they will fail as many have failed before them. The elements of religious liberty have perished the darkest corners of the church, the congregations have been influenced by it, and the weaker intellect can never rule the greater again. Church organizations are but the parasitic growths of bygone ages, and the parasitic Church organizations are the least spiritual, so-called, men to succeed they must be orators of an exceptional quality and manifest the personal characteristics of a life which kindle a life. Without this quality they will fail as many have failed before them. The elements of religious liberty have perished the darkest corners of the church, the congregations have been influenced by it, and the weaker intellect can never rule the greater again. Church organizations are but the parasitic growths of bygone ages, and the parasitic Church organizations are the least spiritual, so-called, men to succeed they must be orators of an exceptional quality and manifest the personal characteristics of a life which kindle a life. Without this quality they will fail as many have failed before them. The elements of religious liberty have perished the darkest corners of the church, the congregations have been influenced by it, and the weaker intellect can never rule the greater again. Church organizations are but the parasitic growths of bygone ages, and the parasitic Church organizations are the least spiritual, so-called, men to succeed they must be orators of an exceptional quality and manifest the personal characteristics of a life which kindle a life. Without this quality they will fail as many have failed before them. The elements of religious liberty have perished the darkest corners of the church, the congregations have been influenced by it, and the weaker intellect can never rule the greater again. Church organizations are but the parasitic growths of bygone ages, and the parasitic Church organizations are the least spiritual, so-called, men to succeed they must be orators of an exceptional quality and manifest the personal characteristics of a life which kindle a life. Without this quality they will fail as many have failed before them. The elements of religious liberty have perished the darkest corners of the church, the congregations have been influenced by it, and the weaker intellect can never rule the greater again. Church organizations are but the parasitic growths of bygone ages, and the parasitic Church organizations are the least spiritual, so-called, men to succeed they must be orators of an exceptional quality and manifest the personal characteristics of a life which kindle a life. Without this quality they will fail as many have failed before them. The elements of religious liberty have perished the darkest corners of the church, the congregations have been influenced by it, and the weaker intellect can never rule the greater again. Church organizations are but the parasitic growths of bygone ages, and the parasitic Church organizations are the least spiritual, so-called, men to succeed they must be orators of an exceptional quality and manifest the personal characteristics of a life which kindle a life. Without this quality they will fail as many have failed before them. The elements of religious liberty have perished the darkest corners of the church, the congregations have been influenced by it, and the weaker intellect can never rule the greater again. Church organizations are but the parasitic growths of bygone ages, and the parasitic Church organizations are the least spiritual, so-called, men to succeed they must be orators of an exceptional quality and manifest the personal characteristics of a life which kindle a life. Without this quality they will fail as many have failed before them. The elements of religious liberty have perished the darkest corners of the church, the congregations have been influenced by it, and the weaker intellect can never rule the greater again. Church organizations are but the parasitic growths of bygone ages, and the parasitic Church organizations are the least spiritual, so-called, men to succeed they must be orators of an exceptional quality and manifest the personal characteristics of a life which kindle a life. Without this quality they will fail as many have failed before them. The elements of religious liberty have perished the darkest corners of the church, the congregations have been influenced by it, and the weaker intellect can never rule the greater again. Church organizations are but the parasitic growths of bygone ages, and the parasitic Church organizations are the least spiritual, so-called, men to succeed they must be orators of an exceptional quality and manifest the personal characteristics of a life which kindle a life. Without this quality they will fail as many have failed before them. The elements of religious liberty have perished the darkest corners of the church, the congregations have been influenced by it, and the weaker intellect can never rule the greater again. Church organizations are but the parasitic growths of bygone ages, and the parasitic Church organizations are the least spiritual, so-called, men to succeed they must be orators of an exceptional quality and manifest the personal characteristics of a life which kindle a life. Without this quality they will fail as many have failed before them. The elements of religious liberty have perished the darkest corners of the church, the congregations have been influenced by it, and the weaker intellect can never rule the greater again. Church organizations are but the parasitic growths of bygone ages, and the parasitic Church organizations are the least spiritual, so-called, men to succeed they must be orators of an exceptional quality and manifest the personal characteristics of a life which kindle a life. Without this quality they will fail as many have failed before them. The elements of religious liberty have perished the darkest corners of the church, the congregations have been influenced by it, and the weaker intellect can never rule the greater again. Church organizations are but the parasitic growths of bygone ages, and the parasitic Church organizations are the least spiritual, so-called, men to succeed they must be orators of an exceptional quality and manifest the personal characteristics of a life which kindle a life. Without this quality they will fail as many have failed before them. The elements of religious liberty have perished the darkest corners of the church, the congregations have been influenced by it, and the weaker intellect can never rule the greater again. Church organizations are but the parasitic growths of bygone ages, and the parasitic Church organizations are the least spiritual, so-called, men to succeed they must be orators of an exceptional quality and manifest the personal characteristics of a life which kindle a life. Without this quality they will fail as many have failed before them. The elements of religious liberty have perished the darkest corners of the church, the congregations have been influenced by it, and the weaker intellect can never rule the greater again. Church organizations are but the parasitic growths of bygone ages, and the parasitic Church organizations are the least spiritual, so-called, men to succeed they must be orators of an exceptional quality and manifest the personal characteristics of a life which kindle a life. Without this quality they will fail as many have failed before them. The elements of religious liberty have perished the darkest corners of the church, the congregations have been influenced by it, and the weaker intellect can never rule the greater again. Church

THE WORLD DO MOVE.

Can it be possible that the Christian fanaticism which has wrought so much misery and suffering is undergoing a movement in the opposite direction?

Once in a great while we run across a sort of liberal preacher and are prone to suggest that it is like a "Daniel" coming to judgment, brother Dr. Edward S. Young, a Presbyterian pastor of Pittsburgh, is a lion in courage, and ears for the vapors of the fanatics, or the Sabbatarians of the Smoky City are derelict in their Christian duty. In any event we have not heard of any heresy charges or of any action being set on foot.

It is all about the Sunday question. In the particular we are compelled to admit that the preacher is correct in his conclusions, although he is mixed in his premises. As a matter of fact he has advised the playing of baseball on Sunday, and has frankly told the saints that he can see no sin in it.

The daily papers say that Dr. Young preached in favor of Sunday play. And why not? Did not St. Paul attend the Olympic games? We are living from his commendation thereof he might have lived long enough of a corking good setting editor of some of our metropolitan dailies. So Dr. Young extolled the national game as a warm hearted sort of way and found no objection to seeing it played in the open on Sunday. The very day used by him in extolling its benefits and its glories. Although Dr. Young undertook to compare base ball playing with the "Christian life" and used it as an illustration to make a point, his words are well worthy of being quoted. He said among other things—

Christian life is a contest. Opposition, generalship, dash and victory thrill through it. Some are disabled, some lose heart and head, many break the rules and are put off the field. Christian living is good team work."

Right here the Blade wishes to suggest that if that statement came from the heart that preacher is too good for his profession. If he had substituted "Freethought" for "Christian" he would have compelled agreement in all things. And yet the syllogism used is true in all walks of life. A base ball nine wins out not only by the spectacular performance of one brilliant player, so much as by the combined understanding and the sacrifice of one player to another. In any event the figure is well chosen and apply put. It is applicable to our work. The cause of Freethought will prosper more by the combined understanding and self-sacrifice of its friends, than by the flashes of rhetoric and wit that run through the columns of our periodicals. Could a little of that spirit be injected into some Freethinkers our cause would flourish and grow like a green bay tree. And why can it not be so? Are there not enough of us to make Rome howl as it were if our energies are bent in the right direction? No cause can be won without labor. A base ball game demands much toil if victory is to come. There must be fair play, honesty, courage, mutual help and self-denial. Christ example makes for a clean following and the same rule holds good everywhere.

It is extremely gratifying to know that in America there is one preacher who does not object to ball playing on the Sabbath and if the lesson he portrays, as drawn upon in this article, can be assimilated by Freethinkers, that preacher will have rendered a valuable service to humanity in a direction he had not intended.

Come friends! Get busy! Remember the combination. It is mutual help and self help.

THE AMERICAN INDIAN AND CHRISTIANITY

"I am a great reader. I have read such books as Eugene Sue's, Ouida, Jules Verne, Dickens, Schopenhauer and Montaigne's Essays. These are my favorite authors. I think I can safely say that I am the only Indian who has read the last two mentioned books. I am ambitious. I don't allow any white woman to do anything that I can't do if I try. I read much as readily as I read write. But for all my culture I long for the old life as the puppy cries for its mother. When I was among my people I knew nothing, wanted nothing, consequently I was happy. With education comes discontent, the desire to know more. Some may think in educating the Indian and forcing all kinds of religion upon them that they are carrying out God's desire, but I don't doubt it."

The above statement, so argumentative and convincing, was recently made in a printed communication by Princess Chiniquilla, a daughter of the old Cheyenne warrior-chief Lone Star. The statement was made after years of association and education in the manners and forms of the Christian religion, and naturally comes with authority, for the lady in question has undoubtedly tried both sides. Having had the experience, she ought to be in a position to know, and her words given that consideration that is due them.

For years we have been confronted by the Christian boast that we are now enjoying a superlatively Christian civilization; that all the wonderful progress and inventive genius displayed by man are the direct results of Christian teaching and in a measure inspired by the God of the Christian faith, granted by Him in the nature of some kind of a reward for the fulsome flattery and prostration upon him at the weekly church meetings, to be increased in the same ratio as the flattery and prostration, and trampled down as soon as a falling off is made manifest. During the same period of time the advocates of Freethought have persistently urged that our present civilization is

little more than a sham, almost a fraud, practiced upon mankind, and that if the God of the Christian world has no better goods to offer he is but a low-rate shop-keeper and should either lay in a better stock of goods or make an assignment. We must not imagine that because we have wireless telegraphy, telephone communication with Oyster Bay, flesh-denoting motor cars, dirigible balloons, spring poets and potpourri politicians, that we are living in the greatest and best of all the ages known to the cycles of time. Successful invention may add to the opportunities of man's material convenience, but this is not all there is in life. To this end there is much force in the statement made by the Indian princess about her longing for a return to the old life in all its simplicity and happiness. True, indeed, she has become cultured, as we understand culture to-day; she is educated and widely read, but with all she is not happy, because, as she says, "with education comes discontent," and the natural longing follows to know more, to get more, a longing that is never satisfied.

More important, however, is the declaration that she entertains a "doubt" concerning the utility and value, as implied, of the efforts to Christianize the Red Man and "forcing all kinds of religion" upon him. Coming from such a source that statement is the strongest argument that could possibly be made against the evangelical effort of the modern Christian churches. No sooner had the Red Man been subdued by force of arms than the disciples of the Nazarene began a crusade against his religious customs and sent missionaries among them to induce them to abandon their own religious customs for the new. In his primitive life the Indian selected some shady grove as a temple in which to offer praise to the Great Spirit, but the Christians soon began to levy tribute upon them and taught them a new form of religion which brought the Red Man from bad to worse, and transformed him from a type of lofty physical courage into a pitiful, swarthy, cunning, hypocritical and imposter. No true Indian ever accepted the Christian religion and believed in it from the bottom of his heart. He may have lost much of his bloodthirsty ferocity in the transformation, but he has not made any material improvement in character. He learned of a new kind of God and he also learned lots of new meanness to perpetrate. He learned of Chiniquilla has tried both. She sees the frauds and shame of Christian society. She has found in contact with the cheating and deception commonly practiced by Christians every day. She has made a comparison between them as they are and her own people as they were before the conquest, and she feels keenly the position in which they are placed. Miseducated people may in reality believe they are carrying out the desires of the Christian God in thus forcing upon the Indian the religion of their faith, but the Indian princess is not the only sensible person who entertains serious doubts about it. As a matter of fact the moral character of the Red Man has not been improved by reason of his contact with Christianity. He will improve, however, and that improvement will come as soon as he emerges from the religious environments thrown about him by Christians, for like the princess of the Cheyennes, the experience will enable him to make comparisons and draw deductions from what he can learn.

While this may be said of Christian effort as it concerns the American Indian, and take notice, it is an Indian who offers the statement, the same argument can be used against Christian effort in foreign countries. Only the very worst element in Japan, China, Korea and India, to say nothing of Africa, ever profess to accept Christianity, and the profession is usually made with a view to some personal gain, with the expectation that some man will profit is to follow by reason of doing so. This is borne out by the testimony of thousands who have visited the countries named, and when one thinks of the energy, time and wealth wastefully wasted in these enterprises, the loss becomes appalling.

SUGGESTIONS FOR SUCCESS.

Are you a master of your actions, or are you being mastered continually by the will of others, by circumstances, and your environment? The great majority of men can be divided into two classes.

To say a man is masterful is to pay him a compliment. A horse or a domestic animal easily can detect the tone, the touch, and the spirit of a masterful mind. Such men get the quickest obedience from animals and humans. The term "master" here he does not refer to an employer. Many owners of business come into them by inheritance, and are only masters of others or themselves, either by instinct or by training. Hundreds of employees, on the other hand, some day doubtless will be employing others. You can see it by studying their faces, their actions, the quiet, determined, resolute manner of the one who is sure that one day he will be in business for himself and make a success of it.

Generally the great army of the mastered trust much to such things as luck, chance, fate, and the future. They do not get into the habit of relying on themselves, because they have found out from past experience that their judgment has been worth nothing. Want of self-reliance and confidence chiefly marks the "mastered" man.

If a man wants to get out of the class of the mastered, the subjected, the dependent, he wants to stop and stop immediately relying on strokes of good luck. He wants to avoid thinking about things as they might be and turn his whole attention to conquering the world, as it is now. The way the world was treated him in the past is a first-class indication as to how it will treat him in the future. Only to get better treatment he must aim to alter himself and not the world.

DANCING INTRODUCED INTO CHICAGO CHURCHES

Eminent Churchmen and Divines in Terpsichorean Diversions as a Means of Bringing the Young People to Church, and Have Actually Put them Into Practice

The following has been going the rounds of the press and the article is so good that we reproduce it in full for the benefit of our readers.

Hasn't dancing in church?

What?

Yes, that is the plain plea being made today.

Good, pious people, you shudder at the very thought of dancing anywhere, but in the church—

The idea!

Why, your Christian spirit and training revolt at the mere suggestion of enjoying the terpsichorean ecstasies anywhere, nor a religious edifice! How much more repellant the intimation that it is proper to trip the light fantastic with prelates attached to a house of worship!

One brought up in the strict view of secular and spiritual affairs has so learned and divided in the habit of completely dissociating them that to mingle the two seems more than profane, actually degrading.

Hence, with that feeling of abhorrence the good Christian hears the suggestion from some one that to curvy gracefully forms a refined, soul-elevating and healthful diversion, and should be practiced in furtherance of one's spiritual welfare!

Yet there comes to society in general, and in emphatic tones, something more than simple suggestion—the firm declaration that dancing in connection with the church is a good and requisite factor in the perfect and healthy religious sexes; an essential to the training of the rising generation to clean and sane manhood and womanhood.

The declaration is backed by an urgent plea for toleration of dancing because, as its new champions assert, it is a holy diversion, sanctioned by the Bible.

These champions of the dance are no dancing masters, ostentatious promoters of worldly pleasures, pandering to the light and frivolous side of human nature, but eminent divines and advanced thinkers.

"They speak out boldly. And they do not hold merely to their views, but actually carry them out. Their stand has been a distinct shock to the church element of Chicago, but, the planning and execution of the dance hall in connection with one of the leading churches of Chicago by one of the prominent and influential pastors, capped the climax of amusement for the orthodox and squeamish church members."

"They speak out boldly. And they do not hold merely to their views, but actually carry them out. Their stand has been a distinct shock to the church element of Chicago, but, the planning and execution of the dance hall in connection with one of the leading churches of Chicago by one of the prominent and influential pastors, capped the climax of amusement for the orthodox and squeamish church members."

"They speak out boldly. And they do not hold merely to their views, but actually carry them out. Their stand has been a distinct shock to the church element of Chicago, but, the planning and execution of the dance hall in connection with one of the leading churches of Chicago by one of the prominent and influential pastors, capped the climax of amusement for the orthodox and squeamish church members."

"They speak out boldly. And they do not hold merely to their views, but actually carry them out. Their stand has been a distinct shock to the church element of Chicago, but, the planning and execution of the dance hall in connection with one of the leading churches of Chicago by one of the prominent and influential pastors, capped the climax of amusement for the orthodox and squeamish church members."

"They speak out boldly. And they do not hold merely to their views, but actually carry them out. Their stand has been a distinct shock to the church element of Chicago, but, the planning and execution of the dance hall in connection with one of the leading churches of Chicago by one of the prominent and influential pastors, capped the climax of amusement for the orthodox and squeamish church members."

"They speak out boldly. And they do not hold merely to their views, but actually carry them out. Their stand has been a distinct shock to the church element of Chicago, but, the planning and execution of the dance hall in connection with one of the leading churches of Chicago by one of the prominent and influential pastors, capped the climax of amusement for the orthodox and squeamish church members."

"They speak out boldly. And they do not hold merely to their views, but actually carry them out. Their stand has been a distinct shock to the church element of Chicago, but, the planning and execution of the dance hall in connection with one of the leading churches of Chicago by one of the prominent and influential pastors, capped the climax of amusement for the orthodox and squeamish church members."

"They speak out boldly. And they do not hold merely to their views, but actually carry them out. Their stand has been a distinct shock to the church element of Chicago, but, the planning and execution of the dance hall in connection with one of the leading churches of Chicago by one of the prominent and influential pastors, capped the climax of amusement for the orthodox and squeamish church members."

"They speak out boldly. And they do not hold merely to their views, but actually carry them out. Their stand has been a distinct shock to the church element of Chicago, but, the planning and execution of the dance hall in connection with one of the leading churches of Chicago by one of the prominent and influential pastors, capped the climax of amusement for the orthodox and squeamish church members."

time theology of the past, they want to dance and they would not like their father if they didn't. "And you know well," continued Dr. White, "that there are thousands of boys and girls who crave this kind of entertainment, but the church holds them off. 'No,' it says when the subject of amusement is broached, 'You mustn't dance; you mustn't play cards or play pool.' The young folks run away from playing these things, and what is the result?"

"You have driven, and you are driving them from the church and into saloons and dance halls that is next to hell. If there is a hell, which the church is trying to solve some of the theological problem such as that of Trinity, which nobody ever cares to think about. And because of our failure to provide just these kind of entertainment and proper surroundings, they have professionalized the thing."

"I tell you, in all sincerity, it is the crying need of the churches of Chicago today to make provision for the intermingling of the young men and the young women and the boys and girls."

"In my own church I have made plans to have built a dancing room, a pool and billiard room, and a bowling alley, where I hope that the boys and girls some day will have an opportunity to enjoy these rational and healthful amusements, and at the same time their parents will feel that their sons and daughters are amid proper surroundings."

Other ministers present gave expressions to similar views, making very strong pleas for the tolerance of the dance as a revival of the activities of the church and as a part of the training of American youth.

Dr. M. M. Mangansarian, lecturer of the Independent Religious Society of Chicago, strongly advocated the style of entertainment urged by Dr. White. He made an exhaustive address and cited the recent strong appeal made by Prof. G. Stanley Hall for dancing as a part of the training of American youth.

Dr. John G. Ribbidge warmly endorsed the views presented by Rev. Mangansarian and Dr. Mangansarian. He thought the plea of Prof. Hall for a revival of activities of play for the youth through means of dancing and other clean pastimes was their appeal for the welfare of future adults of both sexes.

Dancing and other modes of light and clean, modern entertainment. Dr. Ribbidge said, would do more to restrict, if not eradicate, the evil of public dance halls, the degraded places to which the young were driven because of the lack of provision for their proper entertainment by the churches, and the right objection of the latter to the dance in any form.

Attention is called to All Souls' Church, of which Rev. Dr. Jenkins Lloyd is pastor, as being near the model church. Having attached to it Abraham Lincoln Center, similar to Hull House and other social settlement establishments, it was the only religious organization in Chicago of church class, which made the most liberal and adequate provisions for the entertainment of its youth, young men and juvenile members. Library, gymnasium, work room and all such features in material need were provided. In addition to these there is a dance hall where assemblies are held once and sometimes twice a month to enable the members to indulge in terpsichorean diversions of the most graceful kind.

The pastor, Dr. Jenkins Lloyd Jones, meets with the members of his flock on these festive occasions, and no one encourages more to thoroughly enjoy themselves than he does.

OHIO LIBERALS TAKE NOTICE

CAN ANYONE FURNISH FACTS EITHER TO PROVE OR DISPROVE THE INCIDENT RELATED BELOW.

Not infrequently are reports sent to far off papers of strange doings by the Christian god upon those who do not believe in him. Here is an account of an atheist being struck dead upon a railroad track.

Can any Blade reader in this furnish the desired information? Read—

The enclosed clipping is from Los Angeles Examiner of September 23. A neighbor suggested that I investigate the affair.

I thought it better to send it to the Blade as you may have some subscribers near there who would have a better chance to get the facts, and give them to the Blade readers.

The Examiner is not very pious. It treats all alike and expresses itself very plain at times. It does not believe in a Creed Wordless God.

E. Lewis

The article referred to reads—

DEFIES THE ALMIGHTY; IS STRICKEN DEAD

Amos Clark, Atheist, Defies God and Falls Dead

ADA, Ohio, Sept. 22.—Amos Clark, aged 40, a farmer, living on the Lewis-ton reservoir twenty miles south of here, openly defied the Lord in his front yard tonight. In an instant he was struck dead.

Clark has been known as an atheist for years and tonight in the presence of his family and several neighbors he said there was no God and defied the Supreme Being to punish him. No sooner had these words left his lips than he was stricken and died a few minutes later.

His family is composed of Christian boys and girls who have been severely trained and instructed by the mother.

ANOTHER SENSIBLE LETTER

Cleveland, Ohio.

E. Hughes:

Within find my check for \$3.10 for which please mark me up to the extent of \$3.00 and send the balance in last week's Blade, the one with Dr. Wilson's article on Taft. It is a scorching and along with Bryan's speech in Oklahoma makes "mighty interesting reading." I want to hand it to a few of my friends.

When I listen to "The Call of the Wild" I think I would like to hear the war whoop of our old friend Moore in the Blade. He is marching on and we must rest our cause on an appeal to reason" rather than the more savage assaults he used to indulge in early in his career.

It seems slow, and life seems short, but within my sixty-five years of life I have seen such a vast change in religious declaration and thought that I know the world does move and in my opinion more faster in the next fifty years than ever before.

I was glad to hear from Mrs. Henry, not because I think the paper is not as good as old—but as the years creep on an clinging to the past and the old friends. Dr. Wilson is all right except that he is afraid to be a Prohibitionist.

I am sure that the Prohibition party is well stocked up with Methodists, etc., but if we ever grow as old as you, they will not look so large in it.

I think this is one mistake many of our writers make that might be remedied. Namely, an indiscriminate attack on the Bible. There are many great and good lessons in the Bible and condemning it wholesale creates a belief that we are believers of the good things as well as the bad and foolish things found in it, and so place ourselves in a wrong light. Freethinkers (as we think and are) should teach and practice honesty, virtue, and right living in all the walks of life, and as Paul says in one of his letters to his brethren, "Ye shall walk as living epistles of his glory" and so show by our lives that our belief—or disbelief—does not make us revilers of anything good and salutary in life.

Hopeful for your success with the paper. I remain yours very truly,

Geo. L. Case.

FINDS IT HARD WORK.

Alvin, Texas, Sep. 15, 1907.

Jan. E. Hughes:

You may send me the Blade for one year beginning with the current number. Will send in my old ragged dollar and a half for the same.

This has been a priest ridden town, but am happy to say they are getting their heads broken. The preacher don't quote nor the whole thing here now to his own liking.

I see that I have got a little work to do here on a secular line. There are quite a number of Freethinkers here, but like other places, they are not very active.

When the Blade comes, I will see that others read it.

Alvin is a town of about twelve hundred inhabitants, and six or seven churches, and another in the course of erection. This is the town that the pulpits thunders had a railroad man arrested for doing walling on Sunday when his wife lay in bed sick. He was fined forty dollars for the offense. I hardly think they could work that Christian scheme of robbery now.

Wishing you and the Blade success and a long life,

C. H. Hall.

Snow-Wilkinson Debate.

The Snow-Wilkinson debate and our Tracts will be sent for 15 cents. Sell elsewhere at 25 cents. E. Lewis writes us "I started to unsubscribe important parts of your speeches but soon found I was marking the whole thing." 50 of our Tracts for distribution for 15 cents.

A. A. SNOW.

Lineville, Iowa.

